

January 16
1930

CENTENNIAL YEAR

1930

AUXILIARY GUIDE NUMBER FOR FEBRUARY

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"In reality and essence we do not differ so far (from other sects) in our religious views, but that we could all drink into one principle of love. One of the grand fundamental principles of 'Mormonism' is to receive truth, let it come from whence it may."—
JOSEPH SMITH.

No. 3, Vol. 92

Thursday, January 16, 1930

Price One Penny

UNIVERSALITY OF THE SPIRIT OF CHRIST*

ELDER SYLVESTER Q. CANNON
PRESIDING BISHOP OF THE CHURCH

THE spirit of Christmas should be the Spirit of Christ. If we remember His life and His labours, we appreciate the fact that there are two outstanding things in His life and labours that appeal to us. One is that which He taught and which He exemplified—that we should do good to others; and by that I mean to do good in every sense of the word, material and otherwise; and the other is that we should learn to walk in the way of eternal life, to keep the commandments of the Lord, and to live in harmony with the will of God. You remember that when the Saviour had completed His mission, after He had been resurrected from the dead, following His crucifixion, and after He had instructed His Apostles and others of those who had received authority from Him, that they with Him walked to Bethany and there He ascended into heaven and was lost to their sight. While they stood there, two angels appeared to them and said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Now referring again to the two things completed in the life and labours of the Saviour: Everyone of us can easily learn how to

*From an address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., on Sunday, December 8th, 1929.

do good to others as He has taught and shown, if we have in our hearts a desire to do so; but to learn and to live the way of eternal life, which is the Gospel of Jesus Christ, require teachers, that men may learn how to live. So the Apostle Paul, in one of His epistles, makes the following statement: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

AUTHORITY NECESSARY

So that it requires not only that there should be teachers or preachers to make known to men the way of life, but that they should also be sent, or authorized. After the Saviour had chosen His Apostles, and other officers of His Church, in the meridian of time, He said to them upon one occasion: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." Again, the Apostle Paul, discussing the Priesthood, calls attention to the fact that men cannot select themselves to preach the Gospel and to administer in the ordinances, for he says: "No man taketh this honour unto himself, but he that is called of God, as was Aaron." Aaron, as you will remember, was called by one having authority, who had also already been authorized to act in the name of the Lord. We recognize Jesus Christ as not only the Saviour and Redeemer, but the Great High Priest of our profession, the One by whom we can come unto God, and gain salvation. We are told that the Priesthood of God, or the authority to act in His name, is "without father, without mother, without descent, having neither beginning of days, nor end of life."

If it is without beginning of days or end of life, it is eternal; it requires that there shall have been and always shall be intelligent beings to officiate in the Priesthood, because the Priesthood functions through those who receive it. Therefore, there must have been intelligent beings from the beginning. The Apostle Paul quotes the Psalmist David, wherein, speaking of the Saviour who was to come, he said: "Thou art a priest for ever after the order of Melchizedek" and again: "Called of God a high priest after the order of Melchizedek." In one of the revelations given to us in these days, as contained in the Pearl of Great Price, we are told that Abraham received promises from the Lord through the Priesthood, which should be enjoyed by his posterity in large measure. It reads: "I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee . . . shall all the families of the earth be blessed, even with the blessings of the Gospel . . . even of life eternal."

We are told further with regard to those beings who had existed before this world was: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." That, to us, is evidence of the fact that the Priesthood is eternal, as stated by the Apostle Paul; that it is without beginning of days or end of years; that it is a connection between the heavens and the earth. It is a means whereby men may be drawn near to God to serve Him and to live in accordance with His will.

"CALLED" AND "ORDAINED"

After the Saviour had organized His Church He called the Apostles, and you will recall that He called other men—the seventy and others. We find, in reading the New Testament, that among the officers of the Church, and those who bore the Priesthood there were Apostles, High Priests, Seventies, Elders, Bishops, Priests, Teachers and Deacons. All of these officers are referred to in the New Testament as being a part of the organization that directed the work of the Lord.

The Lord intended that His work should continue. Yet, as stated here to-day, men have their free agency. In later years, following the time of the Saviour and His Apostles, there was an apostasy from the Church, the ordinances of the Gospel were changed, the laws were transgressed, and the officers lost their authority. For a long period of time, following that dispensation of the Gospel, there was a period of spiritual darkness and ignorance of the truths of the Gospel. Finally, in the nineteenth century—the beginning of a new dispensation—the restoration of the Gospel and of the Priesthood, was ushered in. In that great vision, which has been referred to here, Joseph Smith declared that he saw the Father and the Son, those two glorious personages; and their countenances, we are told, were like lightning, far above the light of the noon-day sun, and that they spoke to him and prepared him for the time when the restoration of the Priesthood and of the Gospel in its fullness should be brought to pass. So he testifies to us later that the Priesthood was restored, the authority given to act in the name of the Lord whereby men could be ordained to preach the Gospel and to administer the ordinances thereof.

In one of the revelations that the Lord has given through the Prophet Joseph Smith in these days, the following statement is made: "There are in the Church two priesthoods, namely: The Melchizedek and Aaronic, including the Levitical Priesthood." All other offices in the Church are appendages to the Melchizedek Priesthood. Further, we are told that "this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." Again, "In the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh."

RESPONSIBILITY OF THOSE "CALLED"

As a result of these revelations and this authority given in the beginning of the organization of the Church, many have received the Priesthood and have accepted the requirements placed upon those who are given this sacred responsibility, namely, that they shall be faithful and worthy, and that they shall fulfill the responsibilities that come to them. They do not "call" themselves. They are called by those who are in authority. Only those who receive the calling are entitled to be ordained and set apart for the ministry. There are to-day in the Church as a result of this wonderful organization and the restoration of this authority, approximately one hundred thirty thousand men and youths who have received the Melchizedek and Aaronic Priesthood, and who function in the duties which pertain thereto. This Priesthood and authority is a source of strength to the Church. It is the source of the divinity of the Church. It is the foundation as well as the framework. It is a means whereby the Church may maintain its divinity, because of the inspiration which comes through the blessings of the Priesthood. . . .

The magnifying of the Priesthood by any member, or in other words, the faithful performance of the duties thereof, makes for better home life, better citizenship, better business and trade practices, more wholesome life, and greater faith in God and devotion to His work. It is true that there are some of those who receive this sacred calling, who falter or fail to measure up to the duties or responsibilities thereof. Theirs is the free agency to accept or reject the privileges that come in it. Where they fail, it is due either to transgression or to the loss of the light of the Spirit and to the love of worldly things. Only those who fulfill the requirements can expect to reap the blessings that attend.

Time will not permit of extended discussion of these propositions, but I should like to call your attention to some evidences in confirmation of the same.

First, I would like to read to you a key to the spirit and actions of those who bear the Priesthood:

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned ;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly ; then shall thy confidence wax strong in the presence of God ; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth ; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

That is indeed the spirit of the Priesthood evidenced by all those who magnify it. The spirit of the Priesthood is entirely contrary to compulsion or domination or high-mindedness. It is a means whereby men can promote peace and good will and the spirit of kindness toward all mankind.

A RESPECT FOR AND OBEDIENCE TO LAW FUNDAMENTAL TO LIFE

At the present time it is recognized that the American home, and to some extent the homes everywhere, are in a dangerous condition because of the fact that love, respect, obedience and mutual consideration are lacking. I am reminded of the statement made by Doctor John Sundwall some time ago, at the commencement exercises at the University of Utah. In that address he made the declaration that "The greatest contributing factor toward vice and evil to-day is the average father and mother." What an indictment that is! Is it the truth? Again the statement has been made that "the home is the weakest link in the armour of the nation." Yet the home is the basic unit of society. The Latter-day Saints are advised to be married in the temples. All men who go there must bear the Priesthood and magnify it. Temple marriages are for time and eternity. The sacredness of this covenant makes for love and mutual consideration. It is a fundamental principle of the Gospel that eternal progress depends upon the mutual relations of parents and children in faith, uprightness and love. The divorce records indicate how much more effective these influences are in maintaining unified, happy homes than is the case generally.

In the matter of citizenship, Latter-day Saints are earnestly taught to sustain and uphold the laws and the officers chosen to enforce them. . . . Those who bear the Priesthood learn to observe divine laws. Therefore they respect human laws enacted for the welfare of mankind. They are working for mutual betterment in religious things. They naturally seek improvement in

social relations. They are trained to be helpful to each other, which makes them better neighbours. We believe that good men should be selected for office, and that we should sustain them by our efforts and uphold their acts. Latter-day Saints do not mix Church and state in civil matters. They feel that upright, dependable, qualified men, without respect to their religious beliefs, are the kind of men who should be put into office and should be sustained therein. So the Priesthood helps us to become better citizens.

In the matter of better business and trade practices, men who bear the Priesthood are expected to observe divine principles: To obey the law of tithing, to remember those in distress, to be straight-forward and naturally helpful. Therefore, the Priesthood helps to develop financial integrity and to promote consideration for each other in the struggle for existence. We have no desire to discriminate against men to hurt them in any way, either in our relations with them in business, trade or employment. The attitude of the Latter-day Saints is that every man should have the right to be employed gainfully and satisfactorily, and that he should be encouraged and not withheld. At the same time, the welfare of the workers and the employers should be mutually encouraged and promoted.

OUR DEPENDENCE ON THE LORD

All of the Gospel principles make for a more wholesome life, for physical development, for proper exercise, for a division of our home time—time for work and play, for mental development, moral growth and improvement, and spiritual welfare. Finally, the very enjoyment of the gifts and blessings of the Priesthood makes men place their dependence upon the Lord, and tends to develop in men greater faith in Him, the desire to serve Him, to advance His purposes, to help others to know these truths which we have accepted, and which we recognize as a means of salvation for us, and all mankind, to the extent that they accept it. These are splendid opportunities if we will but measure up to the responsibility that comes to those who receive the Priesthood. . . .

The Spirit of the Saviour teaches us to love one another, to do good to one another, to seek to help one another; and especially to teach and to encourage each other to live in accordance with those principles which He established, and to observe to do His will and to keep His commandments, in order that we may gain eternal life.

May the Lord help every one of us and all mankind to cultivate the Spirit of the Saviour, of His life and His work, not only at this Christmas season, but at every season of every year, that this world may become continually better, and that we may individually learn to live in accordance with divine principles, I pray, in the name of Jesus Christ, Amen.

CHILDHOOD OF JOSEPH SMITH, THE PROPHET

(JOSEPH SMITH SKETCHES—No. 2)

JOSEPH SMITH'S MOTHER, the intelligent and versatile Lucy Mack Smith, declares in her memoirs* that the childhood of the future prophet was not characterized by evidences of unusual power. He had a quiet disposition and gave no one trouble. He was "given to meditation and deep study," and preferred to gather his facts from observation of people and things about him than from the reading of books. This would indicate a nature combining powers of reflection and action, a necessary mingling for leadership or for the accomplishment of great tasks.

Mother Smith, as the Prophet's mother has come to be called, affectionately, relates, however, one incident that reveals Joseph Smith's loving, yet sturdy fibre. An aftermath of a serious fever affected the bone in one of his legs. As a last measure, to prevent amputation, the surgeons proposed to break off the diseased portions of the bone, and to cleanse the wound thoroughly. In that day, when anæsthetics were unknown, such an ordeal would be terrible for anyone, but especially for a child. Joseph, however, though under ten years of age, met the issue heroically. He refused to be tied to the operating table, as was commonly done in that day; he refused stimulants to strengthen him; he stipulated only that he might be held in his father's arms during the operation, and that his mother be asked to leave the house so that she could not hear his moanings. The operation, though accompanied by agonizing pain, was successful; and Joseph's part in it showed him possessed of an independence and self-control that might have suggested a manhood of strength and thoughtful affection.

The early years of the lad were such as to leave deep impressions upon his mind. The family lived, when he was born, December 23rd, 1805, in the little village of Sharon, Windsor County, State of Vermont. His parents, Joseph and Lucy Smith, had begun life under promising conditions. Some money was at their disposal, and they prospered measurably well. An unfortunate venture in the exportation of ginseng root to China reduced the family to poverty. For several years thereafter, they sought another starting point towards prosperity. The father farmed in the summer, and taught school in the winter, always keeping an eye open for a good chance to improve his circumstances. Finally, they were caught in the westward movement towards upper New York State, where cheap land was available and where New England frosts did not menace the farmer's crops, and the Smith family settled near Palmyra, New York State, where the Prophet's history really began.

(Continued on page 42)

*History of the Prophet Joseph Smith, Lucy Smith.

THURSDAY, JANUARY 16, 1930

EDITORIAL

CENTENNIAL YEAR RESOLUTION

THE BRANCH MEMBER SPEAKS—One hundred years ago the Church to which I belong was organized. I will celebrate this Jubilee Year by showing, as never before, my gratitude for the gift of the Gospel of Jesus Christ, with its lighted torch of truth, dispelling the darkness of error, its sweep of comprehensive understanding of the purpose of human existence, and its philosophy of eternal realities which enables men and women to tread firmly and courageously the pathway of life.

I will strive, as an evidence of my gratitude, to enable others to hear and understand the truth that I have received and that gives me daily joy; for I realize that in no manner can I so fitly express the spirit of the latter-day work as by helping to spread the knowledge of the Gospel. This shall be the form of my Jubilee Year celebration.

I will bear witness, by gentle but sober speech, of the revelation of God to man in this age, and of the restoration of the authoritative Church of Christ.

I will try to show by my obedience to Gospel precepts, in spirit and deed, the glorious effects of the Gospel on human lives, and how it may be used in helping men to live happily and worthily.

I will be diligent in performing my duties in the Church, and will use my gifts, however slight they may be, for the activities of my Branch and District, so that the fire of the Gospel Spirit may keep burning within me.

I will seek out, in modesty and humility, but incessantly and vigorously, those who love truth; and shall teach them the Gospel, and invite them to our Church meetings and other activities, that they may the better become acquainted with the Gospel message.

I know that millions are seeking, blindly, for the truth, and that the whole world would benefit by it. "The field is white already to harvest." I will try to make at least one convert this year.

I will walk unashamed and fearlessly among men, for to me much has been given; I must give much in return; and the Lord will magnify my efforts.

I pray that the Lord will assist me to carry out this Centennial Year resolution.

Make me, O Lord, a messenger of truth to some hungry soul.—W.

REFLECTIONS

HIGH IN THE WALL of a neighbouring house, across the courtyard from my room, is a small, opaque window. On one side it is firmly hinged to the frame, but on the other side there is a clasp, which is frequently unlatched, which then permits the window to move in a small arc to and fro in the wind. Every afternoon, when the sun is in the west, this small window becomes a mirror, throwing the sunlight into my room; and as the breezes tug and play with the fickle, unlatched window, every ray of sunshine, every silvery cloud, every degree of light or shadow is caught and reflected from this mirror to the walls and ceiling of my room.

Then, as night cloaks the sun and the west is drained of light, the window becomes mere dark glass, dismal and devoid of sparkle, fire and life. Only the occasional glare of a passing motor-car headlight is caught for an instant, and briefly reflected to my room, as a memory of the beautiful light of day; and then again all is dark.

Like the window, our souls are placed in this mortal life, with the body bound down to earthly things, and the spirit forever reaching out to the beautiful world of eternal light beyond. In our gropings, we oftentimes follow, in our narrow mortal arc, the enticings of passing breezes of good or ill. And as we sway to and fro in our own strivings, our thoughts and actions are reflected in the lives of those about us; if our hearts are true, joy and happiness come to our associates; if our hearts are heavy and sinfully inclined, distress is the lot of those whom we contaminate by our presence. Every degree of good or evil which we find in life, we reflect to our companions, giving them in turn, that which we struggle for and receive.

When we find truth, and mirror it to those about us, we perform a service of infinite worth to them. While the day lasts, though we may be plunged at times in the depths of despair, if our hearts and minds are right, we will catch the light and pass it on to show the path of righteousness to all mankind. But when, through our own acts, we forbid the light of heaven to enter our souls, the world becomes as night to us; we become mere human beings, devoid of the power of good, devoid of light, knowledge or complete understanding. We then fail in our mission of life; only a direct appeal to our better selves will awaken a responsive chord within us, and remind us of the glorious days of light and happiness. And then, all too soon, if we do not obey the commandments of God, even when such warnings come, we drift back again to the darkened slumber of evil.

Unlike the window, we have the power within us to seek the light and keep the day, by obedience to the laws of the Lord. Shall we then descend to the inky pits of ignorant or wilful sin, or shall we keep on striving for the right, and passing on to

others the joys of the Gospel of Jesus Christ, and the example of our own happy, lighted lives? It is up to each one of us—we only can decide.

WESTON N. NORDGREN

CHILDHOOD OF JOSEPH SMITH, THE PROPHET

(Concluded from page 39)

During the first ten years of Joseph's life, the family moved from Sharon, his birthplace, to Tunbridge, to Royalton, to Lebanon, to Norwich, and at last to Palmyra. During this period of shifting pioneer scenes, poverty and hard work were the lot of the family. Leisure was scant. Schooling was fragmentary. Luxuries, there were none. In an observant and reflective child, the emotions aroused by such conditions would carry over into the mature man as definite points of view with respect to life, its meaning and needs.

A religious atmosphere pervaded the pioneer communities of New England and neighbouring states. People knew the Bible better than any other book, and believed in God. Puritan intolerance was contending with Puritan independence. At the bottom of men's minds was the desire to know the truth. New questions were being asked concerning the validity of the claims of existing churches. Joseph Smith, senior, the prophet's father, reflected much upon religious conditions, but subscribed to no particular creed. Religious disquisitions as well as regular family prayer and worship were the order of daily life. Father and mother were the teachers, and love was the schoolmaster's rod, of the family of eight children, three older than Joseph.

Through his childhood years, from 1805 to 1820, Joseph saw the conquest of men over forest and stubborn soil; felt the pressure of moderate living and steady labour; thrilled in response to the call of high ideals and religious devotion; and warmed in affection to his family, his friends and his God. It was a natural, honest environment, in which the soul could grow and unfold.—W.

RELIEF SOCIETY

SLOGAN.

“We Stand for a Greater Appreciation of Our Centennial Year by Looking for Others' Virtues.”

Appreciation is one of the signs of greatness. Everyone is willing and eager to be a friend to one who is thankful for what he receives, and who shows his appreciation of what is done for him. And greater still, the Lord loves such a person, for He has said: “And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more.”

Dr. George H. Brimhall, in "Gratitude a Measure of Intelligence," in the *Improvement Era* for December, 1929, page 112, says:

"While out hunting, I came upon a lame horse, which had not been able to keep up with the band. I walked up to the animal and saw that it was young and without marks of saddle or harness, the evidence of having been handled. Laying down my gun and taking out my knife, I ventured to attempt to find the cause of its lameness. The grown-up colt permitted me to open an incision on one side of the hoof and remove a large sliver, which was followed by a gush of pus. I let down the foot and stroked the head of my patient, which rubbed its nose on my shoulder. As I walked away, it looked its gratitude, and I said: 'A high grade of thorough-bred.' While riding after stock I came upon a young horse entangled in a wire fence. With much difficulty I extracted the creature, which rewarded me by kicking my hat off, and then scampered off to join its comrades. Then I said: 'Cayuse!'"

We show our mettle by expressing our appreciation; and by so doing, our appreciation will in turn, become greater and greater each day.

W. N. N.

TEACHER TOPIC FOR FEBRUARY

"A Better Understanding of Each Other."

Outline for Teachers' ten-minute talk:

Central Thought: Active participation in Church work is the keynote to "A Better Understanding of Each Other."

A. To understand one another we must work with those about us, for by so doing we help our fellowmen, ourselves, and automatically obey the second great commandment.

1. Those who are in need oftentimes are not able to bring their problems to us; so (a) we must go to them—be "the friend in need is a friend indeed;" also, (b) we can discover talents in our associates, by working with them, that would otherwise remain hidden; (c) by so doing, we might add one more worker to the service of the Lord.
2. The more we do for, or associate with, our brethren and sisters, the more we learn. By self-expression we (a) strengthen our own capabilities; (b) we have the opportunity to benefit from the teachings and capabilities of our co-workers; and (c) we prepare ourselves for the work beyond—as Saviours upon Mount Zion; (d) if we "love our neighbours as ourselves" (the second great commandment), we will be active.

B. If we have the chance to preach the Gospel, either by actions or by words, to those who need it (whether they be inside or outside of our Church membership, or are weak) and neglect to

do so, the guilt for their state in the hereafter will be upon our heads.

Let each one of us try to understand the other better, and be better!

JOSEPHINE B. LUND

THE LESSONS.

If for any reason the new Relief Society Lesson Book is not in your hands by February 1st, proceed with the review of last year's lessons.

You were requested at the beginning of the lessons last year to keep all the numbers of the *Star*, as they would be needed for future reference. This practice should be continued.

It is not what we read that benefits us; it is what we remember. It is not what we study that builds us; it is what we practice and put to use in our daily lives. So, with that thought in mind, may we not with profit spend a little time to review the lessons of last year, and find out how much we have truly remembered of the work we have studied, and how much of the new truths learned we have incorporated into our daily living habits?

It is good to take an occasional review. It is better to determine to practice new truths when learned, for "the truth shall make you free"—and well, in body as in spirit.

Error: Please note that in the recipe for "Health Stuffing" given in the December *Auxiliary Guide Supplement*, a mistake was made as to the amount of seasoning to be used. The recipe should read: "One quarter teaspoonful salt and pinch of powdered sage" for each cup of crumbs. This may be varied to suit the taste, though too much seasoning is never desirable. Foods should be cooked properly and enjoyed for their own natural flavour.

L. D. W.

SUNDAY SCHOOL

CONCERT RECITATION FOR FEBRUARY, 1930

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." DOCTRINE AND COVENANTS 4:2.

BOOK OF MORMON DEPARTMENT

February. We regret that the lessons for February did not arrive in time for publication in this issue of the guide. However, the leaflets will be here in ample time for distribution, and they will be sent out to the subscribers as they arrive.

OLD TESTAMENT DEPARTMENT

February 2. Lesson 5. Cain and Abel. Texts: Sunday School Lessons, No. 5; Genesis, Chapter 4; *Pearl of Great Price*, Book

of Moses, Chapter 5; Taylor's *Mediation and Atonement*, Chapter 7. Objective: To show that salvation through Jesus and His atonement was taught to Adam and Eve immediately after their fall.

February 9. Lesson 6. Cain and Abel (continued). Texts: Sunday School Lessons, No. 6; Genesis, Chapter 4; *Pearl of Great Price*, Book of Moses, Chapter 5. Objective: To teach the fundamental meanings of man's social life on earth.

February 16. Lesson 7. Enoch. Texts: Sunday School Lessons, No. 7; Genesis 5: 18-24; Jude 14 and 15; Hebrews 11: 5; *Pearl of Great Price*, Book of Moses, 6: 21-28; *Encyclopædia Britannica*, under Enoch. Objective: To show that man can live and be happy only as he fits into the conditions of life that surround him. (The righteous are unhappy among evils, ills and the wicked: The unrighteous cannot bear the company of the good).

February 23. Lesson 8. Noah. Texts: Sunday School Lessons, No. 8; Genesis 5: 29-32, 6-7, 8-9; *Pearl of Great Price*, Book of Moses 8: 8-24. Objective: To show that it is possible for man to live a righteous and upright life even though he be surrounded by wickedness and evil doers.

PRIMARY DEPARTMENT

February 2. Lesson 52. Fire from Heaven. Texts: Sunday School Lessons, No. 52; 1 Kings 18: 1-40. Objective: To him that believeth, all things are possible.

February 9. Lesson 53. Elijah Blessed and Comforted. Texts: Sunday School Lessons, No. 53; 1 Kings 18: 41-46; 19: 1-19. Objective: All things are possible to him that believeth.

February 16. Lesson 54. The calling of Elisha. Texts: Sunday School Lessons, No. 54; 1 Kings 19: 19-21. Objective: To him that believeth, all things are possible.

February 23. Lesson 55. Elijah Taken to Heaven by a Whirlwind. Texts: Sunday School Lessons, No. 55; 2 Kings 2: 1-16. Objective: All things are possible to him that believeth.

—From the *Juvenile Instructor*

MUTUAL IMPROVEMENT ASSOCIATION

SLOGAN: "During this Centennial Year, We stand for the Fullest Development of Self through Personal Purity and Obedience to all other Latter-day Saint Ideals."

First Night. "Fullest Development of Self." Explain why you believe that a strict observance of Gospel ideals will lead to a fuller development of self.

Second Night. "Fullest Development of Self." Show how the life of Brigham Young is an example of developing one's self fully.

Third Night. "Fullest Development of Self." Explain why

rich and poor—all classes, in fact—have equal opportunity to develop themselves fully under the direction of “Mormonism.”

Fourth Night. “Fullest Development of Self.” Show how the development of self as is suggested in this slogan, makes for greater reward hereafter.

PRELIMINARY PROGRAMS

The keynote of successful preliminary programs is advance preparation. All prospective participants should be consulted a week or more prior to their performance; such procedure is only fair to them and to those who attend. Early assignments will give the participants time to prepare and practice something worth while, and the confidence necessary to give it in a pleasing manner. The practice of some Associations in presenting extemporaneous programs, is to be discouraged. Plan and prepare all programs in advance.

First Night. Opening exercises. Introduction to the slogan. As a special feature, invite a member of your local police force to come and talk upon a subject of his own choice, for perhaps twenty to twenty-five minutes. (Make him feel at home, and give strict attention while he is talking).

Second Night. Opening exercises. Introduction to the slogan. Vocal trio by M. I. A. workers, members or non-members; re-told story—something from early English history, and preferably an incident containing a good lesson.

Third Night. Opening exercises. Introduction to the slogan. A short talk by one who has spent a vacation in, or has visited, a place of historical interest; community singing of old English ballads.

Fourth Night. Opening exercises. Introduction to the slogan. One of the world thinkers, of the not far distant past, once said: “A little nonsense now and then is relished by the wisest men.” So, with this thought in mind, how would it be if we started this month’s Open Night with a humorous debate? Fine! We knew you would like it—so here is the subject to be debated: “Resolved: That soup is more nourishing than gravy.” Sounds silly, we will admit; but get someone to argue for and against the proposition—using all of the funny, idiotic arguments that can be imagined, and you will have more fun than you think possible. Let the audience be the judges. Then have a good lively song (keeping away from too-modern jazz tunes), and follow up with this game: Snatch the Handkerchief. “A handkerchief is placed at equal distance between two lines that are facing each other. At a signal, No. 1, who is opposite ends of the lines, runs to the handkerchief and watches for a chance to snatch it and return with it to his place before being tagged by the other. Neither can be tagged until he gets the handkerchief in his hand. The player who gets to his own place, without being tagged, scores

two points for his side; but if he is tagged, one point is scored for the tagger's side." Now have someone tell some good jokes, or give a short five-minute talk; and close the evening with community singing of old folk songs. (Game taken from *M. I. A. Hand Book*—1928).

LESSONS. Text: *A Gospel Century*.

First Night. Chapter 14. Settling the Land of Promise. Objective: To show that the "settling" activities of the pioneers prove them to be real home builders.

Second Night. Chapter 15. Romantic Salt Lake City. Objective: To bring out the fact that the history of the building up of Salt Lake City is indicative of true romance in the sense of winning out over hard trials and difficulties.

Third Night. Chapter 16. "Go Ye Into All The World." Objective: To prove that missionary work as practiced in the Church of Jesus Christ of Latter-day Saints is in full and complete compliance with Biblical teachings, and is therefore the word of God.

Fourth Night. Open Night.

W. D. A.

FROM THE MISSION FIELD

Branch Conference: Of the Rochdale Branch, Manchester District, held on December 22nd, 1929. "The Birth of Our Lord and Saviour Jesus Christ," was the theme discussed. To portray the circumstances in which our Master was born, a stall and manger were erected in the meeting room. Children gave in songs, poems and scripture quotations, the events relative to the glorious Christmas message. Missionaries who attended and spoke were President Paul A. Peterson, Elders George E. Clark, Ralph C. Fletcher and Eldon C. Ririe.

Doings in the Districts: *Bristol*—A New Year's Eve social was held at the Cheltenham Branch Hall, at which over fifty members and investigators were present, some attending from the Stroud and Cirencester Branches. Many new friends were in attendance, and all thoroughly enjoyed the evening. Games and refreshments followed the program.

Hull—On Sunday, December 22nd, a joint Relief Society and Sunday School auxiliary conference was held in the Gainsboro Branch. Many attended and participated in and enjoyed the splendid program.

Leeds—On Sunday, December 22nd, the M. I. A. organizations of the District held conferences in their respective branch halls. Following the meetings, Christmas programs were given.

A Christmas party was held in the Clayton Branch hall on December 24th. Christmas decorations beautified the room. The social evening proved interesting to all in attendance, and many friendships were renewed.

The Bradford Branch entertained members of the District on New Year's Eve with an excellent social. A short musical program was given, after which a grand march was held for those attending in costume.

Both the Orient and the West were represented. Games and refreshments were enjoyed by all.

Liverpool—On New Year's Eve a "watch" party was held in the Durham House Chapel, Liverpool, by members of the Liverpool and Birkenhead Branches, to bid the Old Year farewell and the New Year welcome. Games and refreshments were provided.

The Burnley Branch Sunday School distributed prizes to the children, after a successful social held on December 28th. The awards were made for punctual attendance during the past year.

London—The West London M. I. A. gave a Christmas party on December 27th, at the Ivy Hall, which was attractively decorated. A fine concert, games and refreshments, made the evening a successful one.

Manchester—Members of the Bury Branch held a successful Christmas party on December 18th. A well-arranged program was given.

On December 21st a Bee-Hive program was given in the Manchester Chapel. Six girls received their pins and admittance to the swarm.

The Hyde Branch was the scene of activities on Boxing Day, where the young folks were entertained and given presents, sweets and a good time.

The Primary children of the Oldham Branch were entertained on Saturday, December 28th. One of the largest crowds of children in the history of the Branch, gathered to spend the evening.

Norwich—An M. I. A. recreation social was held at the Norwich Chapel on New Year's Eve. Refreshments were served and a well-arranged program was given. Games and community singing followed.

Ulster—A surprise came to the Ulster District missionaries when a big turkey arrived at the District office. Sister Anna Simpson of Londonderry gave the Christmas present to the missionaries. Elder Gordon L. Allen, famous in domestic science, prepared the feast, and on Christmas Eve the "spread" was made in grand style.

Christmas Day was spent by the missionaries of the Ulster District, in visiting the homes of Saints and friends, with a message of Christmas cheer and good will for all. Although there was a heavy downpour of rain, the spirits of those engaged in broadcasting Christmas greetings were not dampened.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

CONTENTS

Universality of the Spirit of	Reflections	...	...	...	41
Christ	33	Relief Society	...	...	42
Childhood of Joseph Smith, the		Sunday School	...	...	44
Prophet	39	Mutual Improvement Association	...	...	45
Editorials: Centennial Year Resolution	...	40	From the Mission Field	...	47

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE

LIVERPOOL